THE Good Order OF TRUTH JUSTIFIED;

Wherein our *Womens Meetings* and *Order of Marriage* (by ſome more eſpecially oppoſed) are proved agreeable to Scripture and Sound REASON.

By an old and true Friend to Liberty of Conſcience, *but not to* Diſorder, **William Loddington.**

Formality, not Form, feeds the Spirit of Perſecution.

So the Service of the Houſe of the Lord was ſet in Order, 2 Chron. 29. 35.

Though I be abſent in the Fleſh, yet am I with you in Spirit, joying and beholding your Order, and the ſtedfaſtneſs of your Faith in Chriſt, Col. 2. 5.

Printed and Sold by *Andrew Sowle*, in *Holloway-Lane*, in *Shoreditch*, 1685.

Good Order

OF

TRUTH

JUSTIFIED;

Wherein our *Women's Meetings* and *Order* [illegible] (by some more especially opposed) are proved agreeable to Scripture and Sound REASON.

By an old and true Friend to Liberty, of Conscience, *but not to* Disorder, **William Lobbington.**

Remember, not Forty, Feeds the Spirit of Persecution.

So the Service of the House of the Lord was set in Order, 2 Cor. Crown 29. 35.

Though I be absent in the Flesh, yet am I with you in Spirit, joying and beholding your Order, and the Healthiness your Faith in Christ, Col. 2. 5.

Printed and Sold by *Andrew Sowle*, in *Holloway-Lane*, in *Shoreditch*, 1695.

The Good Order OF TRUTH JUSTIFIED.

UNITY in Spirit is the true and firm Foundation of Love and Fellowship: All *Uniformity* and *Conformity* not springing from this, is but Hypocriſie. Where there is Unity in the Life and Spirit of Chriſt, there will be Uniformity (if no Temptation hinder) in the viſible Life and Order, anſwerable to the meaſure received. Do men gather Grapes, or Grape Leaves of Thorns? The Sap puts forth the ſame Leaf as well as Fruit, in every Branch. Yet the compariſon holds no further than to the faithful, becauſe Men may counterfeit, but Trees cannot.

Outward appearances beget a Name, as to outward Fellowſhips: He ſhall by men of the World be reputed a *Quaker*, that is conformable to their Language and Geſture; but the true *Quaker* (or rather true *Chriſtian*) takes his Meaſures from better Foundations. There are Vertues, Behaviours or Operations of mens Spirits diſcernable to the Spiritual, more or leſs, and according as they feel Unity in theſe, they joyn together to exalt his Glory, who brought them to a ſence of Life Immortal, into which the Hypocrite cannot enter; though from this men may fall.

Never more need to watch and pray, that we be not deceived; for Truth was never more lively counterfeited; nor never did the Myſtery of Iniquity work more plauſibly to break *Sion's* Peace. What more hated than *Impoſition?* What more nauſeous than *Formality?* What more ridiculous than *impertinent Ceremony?* The Serpent knowing all this, covers himſelf in ſome places with pre-

tences for *Moderation* and *Liberty of Conſcience*, as it were in oppoſition to all *Impoſition*, when indeed its to bring in Bondage to corruption: But the Daughter of *Babylon* is known, though decked with Pearls and fine Array, glorious words of Truth.

This Spirit never had a fairer advantage, becauſe ſo many have turned Perſecutors under pretences of Conformity to Religious Order and Government; ſo that many Arguments now brought in behalf of good Order, though ſound and rational, yet are ſlighted, becauſe formerly ſome Perſecutors have made uſe of them to a wrong end. Hence ſtrong Deluſions get over ſuch as receive not the Love of Truth, that they may be ſaved. Yea, ſome who I believe did in love receive it, yet not keeping to it, are drawn into oppoſition to its Order; whereby Diviſions and Offences ariſe, contrary to the peaceable Doctrine of Chriſt Jeſus our Lord.

Two things are principally pretended to be the ſubjects of their Diſſatisfaction, *viz.* our *Womens Meetings*, and *Order of Marriage*. But alas! if theſe two things were removed, other Diſſatisfactions would ſpring up, and others after them, till all Order and Government were diſſolved. They know not what Spirit it is which makes them ſtumble; give it an Inch, and it will take more: Nay, ſome have even loſt all their Profeſſion of Religion by doing ſo.

Now becauſe I am verily perſwaded in my own Spirit, that good Words and fair Speeches deceive many ſimple hearts, I feel a freedom for their ſakes, (ſome are ſo far gone, pure Reaſon doth not reach them) to write ſomething of what the Lord, not man, nor by Man, opened to me about theſe matters, that after my ſearching and trying them, I might be eſtabliſhed (glory to his Name) in his bleſſed Truth, and enabled in ſome meaſure to give a Reaſon of my Hope and Practice.

1. As to the *Firſt* then, this Queſtion, in my Underſtanding, contains the whole matter.

Q. *Whether it be agreeable to Scripture for our Women Friends to meet by themſelves, or to ſit, ſpeak and act equally with men in Meetings of Buſineſs of an outward or temporal nature or tendency?*

Anſw. I put Scripture in the Queſtion, becauſe I know its a common Objection, *That Womens Meetings are not to be found there.* Is not this plain limiting the Spirit of the Lord to thoſe only times when that was written, as if nothing of Order hereafter may or

must

muſt be neceſſary and expedient, but what was ſo in theſe days? There is a general Rule (not the worſe becauſe Superſtition hath abuſed it) in 1 Cor. 14. *That all things be done Decently, and in Order*; but the particular Circumſtances of Decency and Order are left to the judgment of Chriſtians in every Age, as the Lord ſhall direct them. But to come cloſer to the Queſtion, its very clear to me, that our Womens Meetings are plainly agreeable to the ſcope and ſence of the Apoſtle *Paul* in 1 *Cor.* 13. 3. where he weightily argues, and earneſtly preſſeth us to take notice of it, ſaying, *I would have you to know, That the Head of the Woman is the Man.* If ſo, then if our Womens Meetings conſiſt with the Headſhip, they are juſtified by this Scripture; but ſuch Meetings as are deſtructive to it, and take it away, cannot be lawful.

That the firſt are conſiſtent with this Headſhip, and the other deſtructive, appears by what follows.

If Women be taken into Mens Meetings, appointed for outward or temporal Concerns, with equal freedom to ſit, ſpeak and act with them, then I ſee no Headſhip man hath: For if he hath any, it muſt be either in Temporal or Spiritual matters. In Spirituals he hath none, for the ſame Apoſtle, *Gal.* 3. 28. affirms, *That Male and Female are all one in Chriſt*; that is, in ſervices purely ſpiritual, relating only to Chriſt and the Soul, ſuch as Prayer and Prophecy; Therefore in 1 *Cor.* 11. equal freedom is given to the Woman as much as to the Man to Pray and Prophecy.

But on the other hand, Women Friends meeting by themſelves, may without the leaſt ſuſpition of uſurping Authority over the Men, confer and reaſon together, how to ſerve Truth in their places, in ſuch things as are moſt proper and ſuitable for them, ſtill ſubmitting to the Wiſdom of God in the Mens Meetings: Whereas being mixed together, if a man ſhould make a motion about any buſineſs, and a Woman ſhould ſtand up, and ſignifie her diſlike of it, though in moſt mild and tender words, would not any Man, yea, an Unbeliever (if he ſhould come in and hear it) would he not conclude the Women in ſuch Meetings had as much Power as the Men? Let none Reply, *It matters not what Unbelievers ſay*; for *Paul* himſelf was very careful that nothing might be done in the Church of Chriſt, that might ſtumble Unbelievers, as hereafter will be noted, from 1 *Cor.* 14. Wherefore he knowing Man's Headſhip to be owned by the

the Law of Nature, commands the Woman to be covered when she prayes or prophecies; which Covering, *verſ.* 10. is called, *Power on her Head*, becauſe it was to ſignifie to all that ſhould come into the Meeting, that though she had equal freedom with Man to pray or prophecy, yet nevertheleſs ſhe ſtill was to own, and did own the Man's Power over her in viſible or temporal things. But the Man praying or prophecying, is to be uncovered, in teſtimony that there is no Power in any Creature above him. And to anſwer all Objections, in caſe this his Epiſtle should come where People did wear no Coverings on their Heads, then he directs them to Nature's covering to confirm this Headſhip: *The Womans Hair* (ſaith he, verſ. 15.) *is given her for a Covering, and ſhe is not to cut it off*, nor the Man's to be worn of a length like the Womans; for that would be a ſhame in Nature, verſ. 14. for it would ſignifie he hath loſt his Headſhip.

Thus we may obſerve how zealous the Apoſtle is in this matter; there was no need to write this to diſtinguiſh their Sex, for that was as plainly manifeſt by their other Garments, in thoſe days as well as ours.

This *Headſhip* of *Man* over the *Woman*, being only in Temporals, hinders not their Spiritual Unity: So the Headſhip of God mentioned in the ſame Verſe, takes not away the Unity of God and Chriſt. Jeſus himſelf rightly divides this word of Truth; for in *John* 10. 29. ſpeaking of his ſpiritual Power to ſave his Sheep, he ſaith, *I and my Father are one:* But in chap. 14. 28. relating to the concerns and ſufferings of his Body, then he ſaith, *My Father is greater than I.* So Male and Female are all one in Chriſt, that is, in Spirituals, but Man the Head in Temporals.

Obj. If any reply, *This Headſhip is only to be underſtood in Family Affairs.*

Anſ In granting this they grant the other alſo, unleſs they will ſay, Man is Head in ſome ſmall private Concerns, but in publick and weighty matters the Woman is to be his equal in Power. This renders the Apoſtle very weak in writing ſo earneſtly for ſo ſmall a matter, which indeed requires no Proof at all. But further, if this Objection were true, then theſe Geſtures of covering and uncovering the Head, before commanded, ſhould only be uſed in private Family Prayer or Prophecy, where the Headſhip thereby ſignified, is only to be in force.

Obj. 2.

Obj. 2. But I have heard it hinted, *That Women might be with Men in Meetings of Buſineſs, provided they were ſilent, as if they were in ſuch Meeting the Apoſtle relates to, when he commands Women to be ſilent,* 1 Cor. 14. 25. and 1 Tim. 2.

Anſw. Then muſt they ſit as uſeleſs Spectators, not daring to ſpeak what may open in their Underſtandings, touching any thing among them. But a little to explain theſe Scriptures; there is not the leaſt ground to ſuppoſe the Apoſtle diverted his Mind from Meetings of Worſhip to Meetings of Buſineſs, when he ſaid, *Let the Women be ſilent:* for in this 14th chapter, he writing principally about *Prophecy*, recommends ſome Circumſtances neceſſary to be obſerved, which he would have every man, that thinks himſelf to be a Prophet, or Spiritual, to own as Gods commands, *verſ.* 37. Two Scandals he labours to prevent. 1ſt. *When any ſpeak with* Tongues (which he would not forbid, though he commends Prophecying in plain known Language before it) *that there ſhould be an Interpreter ready, or elſe it were better to be ſilent,* verſ. 28. and the Reaſon is in v. 23. *Becauſe if an unlearned Man, or an Unbeliever ſhould come in, he would ſay they were Mad.* Mark how careful he is of Truth's Honour, that Unbelievers Mouthes might not be opened againſt it. And, 2*dly*, he commands, *That Women ſhould then be ſilent*; that is, when any ſpeak with Tongues above their Underſtanding, it is not permitted unto them to ſpeak in the Church; that is, by way of asking Queſtions there; *But if they will learn* (ſaith he) that is, if they have a deſire to know the meaning of any thing there ſpoken in a Tongue unknown to them, *let them ask* [Mark, ask] *at home:* For if a Woman ſhould but ask, or deſire a Man in the Church to explain himſelf, it might be apt to be taken for a Command by Unbelievers, if they ſhould come in; and ſo that might occaſion another Scandal, *That Chriſtian Women did uſurp Authority over the Men.* Wherefore writing to *Timothy*, he requires the ſame thing to be obſerved by the Women there, telling him, *That they were to learn in ſilence with all Subjection or Quietneſs*, and not to teach or ſpeak in any ſuch way as might look like uſurping Authority over the Men, either in the Church, or indeed in any other place; for that would ſtumble even Unbelievers they could not endure that. And ſo he gives two Reaſons why Man is to have this Headſhip; *Becauſe* Adam *was firſt formed*, v. 13. Secondly, *Becauſe* Adam *was not deceived*,

(that

(that is, by the Serpent) *but the Woman being deceived, was in the Transgression*, v. 14. And this in short is the plain sence and substance of these two Scriptures compared together, which are so often mis-applyed to wrong ends and practices this day. But now, all this doth not forbid a Womens opposing a wrong Spirit, if it shall dare to speak in the Church; Woman or Child, as well as Man, in the movings of the Spirit of God may do that; Nor doth it forbid a Womans Praying or Prophecying; for then he had contradicted what (in chap. 11. of the same Epistle) he allowed of. Thus the Scripture, so plainly asserting Man's Headship, by true consequence, condemns all Practices that overthrow it. And truly, I often admire, that some whom I know to be ingenious and rational in other things, should not see how they cloud themselves at present, nor foresee the future Inconveniences of such Meetings they contend for.

Obj. 3. I once heard a kind of arguing against this Headship, from the state of *Adam* and *Eve* before the fall, *As if Truth's Principles did lead us to joyn Man and Woman together now, in ordering all things as they two did in Paradise.*

Answ. I own, Truth presseth to that Perfection in Spirit: *He that is in Christ is a new Creature*, as to the spiritual part, being baptized into that Spirit which knows no distinctions, according to Flesh, as of *Jew* or *Greek*, *Bond* or *Free*, *Male* or *Female*. But to turn this into an Argument for outward things; and to say, if any one be in Christ, his outward Body is a new Creature, not of the same Flesh and Bones, nor liable to the same Distempers as before; and so to make void all distinction in the natural Sex, States and Conditions, is great Darkness, and contains such Absurdities as run all into Confusion.

I shall say no more to this particular: There is more light in one Sun than in many Stars. Until this Principle of *Man's Headship* in Temporal things be dissanulled, I know nothing can be urged in opposition to the Order of our Womens Meetings, or in behalf of the mixed Meetings before mentioned.

The Second thing in the Order of Truth, by some opposed, is *Our way of Marriage*; which though established by the Wisdom of God in our Meetings, being comely and commendable, even in the

the Eyes of sober discreet People of the World; yet some professing Truth, (A Shame to see it!) are so pettish and conceited, that nothing will please them, unless a liberty be granted to Marry what way, yea, and what Persons too they please. And except we will consent to, and approve of such a Liberty, they cry out, *Imposition, Formality, &c.* And they are very ready to urge the Apostles granting liberty of eating *Herbs* and *Flesh*, *Rom.* 14. as a good Argument for them. Is Marriage of no greater concern than such things? According to my measure in Truth, I affirm, they may more plausibly contend for a liberty to put off their Hats in Salutations, as the World doth; for this would not so much reflect upon Truth as diversity of Marriages: The World doth not regard our Gestures or Salutations, as matters of Religion; but *Marriage* is generally owned to be Gods Ordinance: Wherefore if our Meetings, (which we believe have greater light in Religious matters than other gatherings) should not agree in the manner of celebrating this Ordinance of God, would they not render themselves very weak, yea, below the Wisdom of other Churches (so called?) Will the *Jew* tolerate his *Circumcision*? the *Baptist*, *Water-Baptism*? or the *Bishops*, their *Matrimony* to be administred after divers ways and different forms? Do not we truly conclude against all them who contend for *Water-Baptism*, that they are all in the dark about it, because they cannot agree either as to the subject, or to the manner of its Administration? And would they not say the same of us, if we should fall into the like Controversie? But blessed be God, a Remnant are kept by his Power over all these vain janglings and Oppositions. These Hearts are knit together in Love and Peace by his Spirit; and they strive together, and are strengthened by his Might to hold fast the Faith and Order of his blessed Truth.

But the great scruple is, *Propounding Intentions of Marriage to the Womens Meetings*; and no other Reason for it, as I remember, *but that it was Needless.*——A few words to this.

If one principal end of publishing Intentions of Marriage, is to prevent Abuses, and to discover deceit in either Party, if there be any, then all means very serviceable to this end, ought not to be accounted needless: But our Womens Meetings have been very serviceable to this end. ——Therefore I know not which part of this Argument can be deny'd. If it be queried in contempt of them, *What Service have they done, which might not as well have been done by the men?* *Ans.* This is a gross Reflection; take heed of it. Its all one as to say, A *Man* might have slain *Sisera*, as well as *Jael*, *Judg.* 4. 22. A *Man* might have directed *Naaman* to the Prophet, as well as the *little Maid*, 2 *Kings* 5. *Men* might have brought

the Tidings of the Resurrection of Jesus, as well as the *Women*, *Matth.* 28. But who art thou that replyest against Gods Instruments? Many Instances might be given, of later date than the Scriptures, of Gods making *Women* serviceable in divers things of this Nature. Therefore such deserve a sharp Rebuke, as would put Women out of all Service in the Church, and confine them to their Houshold Affairs, which I fear is indeed the Bottom and Root of the Scruple.

If it be replyed, *That these Services I instance were done by particular private Women, and not by Womens Meetings; and that they could freely tell their Intention of Marriage to any particular Women, but not to a Meeting of Women.*

Answ. Then the scruple falls upon them as a Meeting. Then the Question will be, Whether their Act only of coming together be disliked, or their Business? The first is proved before, and the other must needs be approved by these Instances last mentioned. For if the Scripture testifie, *That God hath often blessed the Advice and Instructions of particular Women*, much more Reason have we to expect and hope for good Advice and Assistance from them, in matters propounded to them, when they are solemnly met to wait upon the Lord for Wisdom and Counsel in things committed to their care. For there is an absolute Promise of *Gods Presence to two or three met in his Name*, Mat. 18. 22. Who dare say, this was made only to men? Much might be written upon this very Argument. But I love both hearing and speaking few words, and they (in disputable cases especially) as close to the point as possible.

Now I am writing about the form of Godliness, I feel it necessary to add a little to prevent the fears that may enter, lest some who contend for Form, lose Power, and turn Persecutors, as others have done, for their Forms, when got into temporal Power and Authority.

That some may fall from Truth's Principles, is too true; but that contending for the Form of it, is either a sign they are fallen, or a means to make them fall, I must deny. If others have turned Persecutors, its no wonder, because the Principles upon which they stand, if well considered, do naturally lead them to Persecution. And if any of them do not persecute, its either for want of Power, or they refrain in Policy, or else the natural goodness & tenderness of their own Dispositions over-power their Principles; for many mens natural Tempers are better than their Religions.

But now, Truth has taught a little Flock such peaceable Principles as destroy Persecution Root and Branch. How is it possible he should persecute, that heartily believes, *Every Religious Meeting ought to have Liberty*

Worship God according to their Consciences? Can men desire more *Moderation? That it is not lawful to hurt any mans Person, good Name, or Estate, for matters of Religion, and Conscience towards God.* Can civil Property be better secured from Persecution? In brief, our Gospel teaches our Hands to feed them that would starve us; our Tongues to pray for them who curse us. And the God of Peace, (glory to his Name) has brought this little Flock into his Lamb's Nature, the New Creature, that cannot kill, hurt, or do violence to any. And without this New Nature all Religion is but sounding Brass.

Now if any man cannot be content with this Liberty, that is, to joyn himself to what Meeting best liketh him, but he will thrust in for Fellowship with us, and will exclaim against us as Persecutors, if we will not let him have a liberty which we cannot take our selves; doth not such a pretending Friend become rather a Persecutor of us, than we of him? To force a liberty to break Order, and to force to conform to it, are *Impositions* alike to be denyed.

There is a caution necessary to mind, relating to these things. I have observed, that such as oppose the Order of Truth, under pretence for Truth, do frequently in their writings and speakings, call upon us, *To keep to that which first convinced us.* Good Counsel: Would they themselves were obedient to it. But they abuse it, by applying it to a wrong end. For when they bid us keep to that which first convinced, and withal tell us of the blessed Appearance of the Lord among Friends in the beginning, their sence is, we should keep to that Order and Discipline which was then among Friends: Which I grant to be good and suitable for that day and time: But by directing to that now, they secretly insinuate a Reproof of what ever is more than was at first, as if set up by Man's Wisdom, as *Womens Meetings, Monethly, Quarterly* and *Yearly Meetings, our present Order of Marriage, &c.* And so, such Friends as now walk in this Order, being thereunto led and guided by the same Spirit which convinced them in the beginning, are by these pretending Friends, cryed down, as men of *Form, Apostates, Innovators, &c.*

And now, to shew that this is their design and sence, mark but the scope and drift of *W. A*'s Book against the *Apostate Quaker* (as he calls them), because, (in his meaning) fallen from what they were in the beginning, which he dates to be about twenty six years then last past, *pag.* 3. *1st. part.* But more briefly this may be seen in *Anne Docwrays* Paper, later printed; wherein there is some Rhyme, but not a word of Reason to convince, that what she scoffingly calls *Formalities* and *Directories*, have any Evils or Absurdities in them. *W. R.* and *She*, exclaim much against

Imposition, which we disown more than they. But mark how she concludes, after many fine words against *Forms*, *outward Rules*, *Contrivances*, &c. thus, [*But God is bringing back again his People to their first Principles and Practice, whereby they were gathered into Community with him, and with one another in his Love and Power.*] By this its as clear as the Sun, that she misapplies this Doctrine, as before noted.

Many such Instances might be given. Had this Woman lived in the Apostles days, might she not as readily have charged them with *Apostacy*, when they left off having all things common, and set up Property among them? Might she not have said to *Paul*, ——*Keep to that which first convinced thee, and tell not us of ordaining Elders or Overseers in Churches*, Tit. 1 5. 1 Tim. 3. *Away with thy form of sound Words*, 2 Tim. 1. 13. *That Light which met thee going to* Damascus, *spake nothing then to thee of these things. Thou art now got into an aspiring Mind, and seekest Preheminence over others. Thou art setting up Forms and Directories, outward Rules and Prescriptions, which will be but Baits for the Enemy to with-draw mens Minds from the inward Teachings of the Grace of God into Contention.* After this rate *A. D.* runs on in her Paper against the Truth of God now, which may as well be applied to the Primitive Times, as ours.

But now, let us consider, whether these who cry out so much of *Apostacy*, are not themselves the *Apostates*. Whom the Lord convinceth and converts, them he adds to his Church, *Acts* 2. 47. Whom he adds to his Church, them he teaches to be obedient to the Discipline therein, *Heb.* 13. 17. This is plain Scripture. And the true Light in us, if we keep to it, will certainly satisfie us in the truth of this spiritual Rule and Government, and the strength of it over our Spirits, we shall as sensibly feel, as outwardly we may feel the strength of another mans Body over ours, by trying it. But as stubborn Bodies will not yield to stronger Bodies, though they dye for it; so stubborn froward Spirits will despise this spiritual Government, till they loose their spiritual Life, 2 *Pet.* 2. 10. A false Birth may cry, but not for the Breasts. That which is born of God first breathes after him, and then after the Flocks of his Companions, Cant. 1. 7. *Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flocks to rest at Noon: For why should I be as one that turneth aside from the Flocks of thy Companions?* Love to Christ, and to his Flock cannnot be seperated. So though I joyn to this Flock, its not because they are a Flock, but because they are Christ's Companions: And although I believe as they believe, yet I can faithfully say, its not because they believe or practise this or that, but because that Power, which brought me from the barren Mountains, (blessed be his Name)

gave

gave me the same Faith, and led me into the same fruitful Vallies, where they were feeding. So by this I know, and dare be bold in Truth to say, not to upbraid, but in Love to inform our Opposers, pretending Friendship, That either they mistook at first, their Opinions were not right, they took that for the Lords Anointing which was not, or else they are really fallen off, or to speak most moderately, turned aside from the Work of the Lord: Oh! that they may return with greater Zeal than ever, to serve the Truth in this their day, before eternal Night come over them! It is very sad to see any, that were first, to be last, but more to feel them in danger to be lost.

Obj. If any should Reply, *That our Meetings are fallen from their first Faith, and have set up Formalities, contrary to Scripture and Reason; and therefore its as lawful now for any one, as it was for* Luther *formerly, to oppose a whole Body, when so corrupted.*

Ans. Blessed be the Lord, this is not our case. I do not find, nor did I ever meet any impartial Friend, or friendly Man, that would say, These our Opposers have proved any one of our Principles, or any part of our Order, guilty of any Errors or Evils, or any way contrary to Scripture or sound Reason. Neither did I ever hear they propounded a better Order or Discipline. But the burden of all their Books and Papers I meet with, is either against particular Persons, or for *Liberty, Liberty*, against *Forms, Orders, outward Rules, &c.* which if they would speak plain English, it is as much as to say, We would have a Religion like the Earth in its *Chaos*, without Form, void of Order, *Gen.* 1. We would be a Garden, but not inclosed, like that in *Cant.* 4. 12. We would be fellow Citizens with you, provided there may be no Walls or Gates about your City. We are for Salvation for Walls, in that sence which allows no means of Salvation, though lawful and honest. We are for liberty to go in and out of the City, which way, and when we please. In short, they say in effect, as *Israel* of old, We would have liberty for every one to do what is right in his own Eyes. Thus strange confused Notions have entred, under pretence of keeping to the Light within (a true Doctrine) and have deceived many, and will certainly devour their strength unawares, if they do not return speedily to the Lord, *Hos.* 7. 9.

I would not be supposed by writing this, to be more zealous for the Form, than for the Power of Godliness; my daily Watch is against it: And I pray God, I and all that love the Truth, may not only grow in Words to speak for it, but also in unfeigned Love to the Brethren, and that the very Spirit of our Minds may daily feel strength renewed to withstand all the fiery Darts, and all the guilded Baits of the Enemy.

I

do in this matter, as the Apostles did about Faith and Works, and as all Christians ought to do, *viz.* to countermine where we feel the Enemy undermining. When the *Romans* began (an early beginning) to be tainted with a Belief, That Works, without Faith, would save them; *Paul* zealously writes for Faith, *Rom.* 4. But when *James* perceived the scattered Tribes inclinable to err on the other hand, he writes as fervently for Works, *chap.* 2. So a concern is upon my Heart, to vindicate even the Form of Godliness, because I feel the Serpent designing to bring us to Disorder and Confusion, under the fair pretences of Liberty, as before mentioned.

And if it be true, as I heard one, (no small Opposer, and for whom I greatly sorrow) say, *That the Worm which spoils the Shell, breeds in the Kernel*; then there is much more cause to examine their Pretences to Power, than many apprehend. For by this Argument, all their talk of Power, and seeming Power, is to be suspected as wrong, because no Worm can breed in the true living Power of God, that will spoil the Shell or Form of Godliness.

Obj. There is one thing more with me to add concerning Judgment: It hath sometimes been returned upon me, in conference about these things, *That I judged none to be Friends, by these Arguments, but such as were conformable to our Order and Forms; and this was judging according to outward Appearances; and that I must not judge, lest I be judged*, and such like.

Answ. There is thick Darkness in this Objection, especially being made by one in some things conformable to Truth, whereby the World judges him to be a *Quaker*. Now he must either own or disown this Judgment: If he own it, he contradicts himself, in saying, *No judgment is to be made by outward Appearances*: If he disown it, he condemns himself of Hypocrisie, in appearing to be what he is not. But farther, let such pretending Friends, who this object, consider, whether they themselves do not in their own Thoughts, daily, as they walk the streets, make a judgment of People according to outward Appearances? I do not mean as to their eternal state, but do they not judge such to be no *Quakers*, who are dressed in the World's Fashions? So by the same Rule as they judge them to be no *Quakers*, which have not the visible dress or habit of *Quakers*, must they justifie me in judging them to be no Members of our Meetings, whose Behaviour there is not orderly and agreeable to our Principles. He is not of a right Spirit, who is not as watchful not to offend those he pretends to own as a Church of Christ, as not to offend *Jew* or *Gentile*. And if he believe us not to be a Church of Christ, why

doth

doth he frequent our Assembly, and there sit, as in Unity with our Worship?

Qu. *But what then is forbidden by these two Scriptures*, Mat. 7. 1. John 7. 24?

Answ. In *Mat.* 7. 1. Christ forbids *judging so of others, as we would not be judged our selves.* Wherefore he adds, *For with what Judgment ye judge, ye shall be judged. He that judges without Mercy, shall have Judgment without Mercy.* So this takes not away all, but only partial and unjust Judgment.

2. In *John* 7. 24. That judgment is forbid which the *Jews* made according to the appearance or Letter of the Law. When the literal Sence or Letter, is a Figure, we must not judge by that sence. The fore-going Verses clear this: The *Jews* were angry because Christ made a man whole on the Sabbath day: He convinced them, it was no Breach of their Sabbath, by their own practice of Circumcision upon that day, in case of necessity. For that day was but a Figure of future Rest, *Exod.* 31. 17. So it was made for Man, not Man for it; that is, it was to be subject to man, not man to it, *Mark* 2. 27. And tho' the Letter of the Law was, *In it thou shalt not do any Work*; yet if they judged righteously, this did not forbid good Works, as necessity called for, as Circumcision, or saving the Life of a Beast, themselves being Judges, much more doing good to men. Wherefore he reproves them for judging after the Appearance or Letter of the Law, and not according to the Equity or Righteousness of it in his case, as well as in their own. Great is that blindness and ignorance which wrests these Scriptures, to silence all judging and condemning what in Truth ought to be judged and condemned.

So I shall conclude, with referring to what the Apostle *Paul* saith concerning our Bodies, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* This Temple, in chap. 6. 19. he expounds to be our Bodies. Now as the Body is a Temple for the Soul, so I own the Form to be but as a Temple for the Power. Yet if any man wound this living Temple, this living Form, the Life, Spirit and Power within it, will cry out, and testifie against him.

THE END.